/72 cont./ They reared the
231 silkworms until the cocoons were formed, wound off the silk
[283] from the cocoons, reeled it, and made it into native thread
[291] and silk. They dyed the material and made it into women's clothes. Recently they have learned how to hatch the worms from eggs themselves.

[285] The number of Miao who keep bees is quite large. They weave dup, open bamboo baskets, plaster them with mud on the outside, and make three openings in the front (Illus. 39) for the bees to go in and come out. They are covered with old
[438] bamboo hats. The honey produced is mainly sold. The yellow
[237] wax is used to burn in place of incense and candles when wor-
[782] shiping the spirits.

285 Crafts. — The most common handicraft industry among the Miao is the weaving of bamboo wares. Bamboo splints are used to make baskets, containers, back carriers, fish traps, mats, and hats. The manufacture of hats and back carriers
[291] shows fine workmanship. The bamboo hats are worn by men
[482] and women over the headband in place of umbrellas. The back
[854] carrier has two carrying rings. At the time of use these go over the shoulders, with the basket full of various articles on the back. Women going into the fields often place their babies in the carriers so they can be free to work as usual. In addition to the use of bamboo as a raw material in weaving things, there is
[573] also lampwick grass, which can be woven into bed matting.
[438] After meeting their own needs the surplus is also sold. The cloth
286 woven by the women resembles that of the Chinese both in
[171] method and in design, and is also sold. Ninety-nine per cent
[438] of the Miao are farmers, there being very few artisans. Al-
463 though today a few have learned to do silversmithing, black-
[326] smithing, coppersmithing, or carpentry, ordinarily they are
[335] mainly engaged in agricultural pursuits, and the handicraft is only a side line and that is all.

439 Trade. — The Miao people do not know how to trade. Formerly, the Chinese brought salt and cloth into the Miao villages to exchange for their local products, but there were many dishonest traders, who cheated the Miao, giving rise to

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

294 finer cloth, of which they also made blouses, was already dyed when bought.

283 Hemp thread was made as follows: The stalks were cut close to the ground and stripped of the leaves, which were put back on the hemp bed as fertilizer. The bark and fiber were stripped from the wands and the bark loosened and stripped from the fiber with a knife, one end of the strip being held with the toes and one with the left hand. The long fibers were hung in the sun to dry and bleach. They were then boiled and sunned again. For the cloth they made a coarse thread by twisting the split fibers with the fingers and then rolling them against the leg or thigh. The split fibers had previously been twisted in bunches into a darning ball shape, and as the thread was made it was wound in a figure eight around a loop of bamboo. From this it was made into skeins, which were boiled and then wound into balls like those of cord (fig. 18, *e*). When weaving was to be done the balls were set into a tub of water and reeled from it onto the shuttle.

301 For married women the better turban was put on as follows: The hair was braided in two braids to the front, being pieced out with thread if the hair was scanty. One of a pair of chopsticks was laid across the head above the forehead and these braids wound around to hold it securely in place. A piece of blue cloth was fitted lengthwise over the stick and fastened with a needle or two, or sewed. Over the stick was put another piece of blue cloth with the ends folded on top of the head, and a longer piece of white was wound around the head at the height of the base of the stick. Another white piece was wound around the head at the line — high forehead, tips of ears, nape of neck. Finally a longer strip of dark blue cloth was wound around the outside of the white, but higher in the back, and the ends were tucked in. The ends of the white cloth were pulled out to stand up like the ends of a bow. If the family was in mourning, the outer strip was white. For special occasions a second, usually bright blue strip was put on in such a way that about half an inch of the lowest white cloth showed below it.

302 Unmarried girls shaved the head except
882 for the crown and braided the hair from that

4:Mickey E-5 (1940-?) 1947 AE5 Miso AE5

to sell from time to time, just to get through nicely until rice harvest, for the one of the year before had been poor. One day a large bundle of mallow was brought in and the fiber stripped off to use in bundling up bunches of grass. These fibers are tough and strong and used a great deal in place of rope.

It was after the middle of the seventh month (end of August) that I returned from a trip to Kweiyang, and just about two weeks before the rice harvest. During these weeks the chief occupation of both men and women was again the bringing in of fuel—grass, fern, weeds, and green bushes. They piled the lofts full of them. All of these made a hot fire but much smoke, and burned quickly.

Rice harvest began about the first of the eighth month (middle of September) and was the chief occupation of both men and women, with few exceptions. The women did most of the cutting of the plants, taking bunch after bunch in the left hand and cutting the stalks as near the ground as possible with the sharp sickle in the right. Sometimes the roots were exposed and had to be avoided. They could take as many as eight or nine in this way at one time, and lay them in rows for the beaters to take up. One or more large, square wooden boxes were set up in the field and men and women took up the bundles and beat the grain out into the box. These boxes were pushed about the field on wooden runners (the so-called summer-sled) as the cut grain in one section was beaten out and the women had gone to make it ready in another part of the field. If the field were a large one, as many as twenty would be cutting together; for the smallest two could take care of the cutting. One or more took up the bundles from which the grain had been beaten out and, making them into stacks, set them up about the field. They had a very neat and quick way of tying them. One or more filled baskets from the grain in the boxes and carried them two at a time by means of the carrying pole to the houses or to mats on the threshing floors. Some sheaves were also carried in and stored in the houses or hung up on the rafters. Twice during the day, toward the end of the morning and afternoon periods

about eight feet (.36 mile).

4:Mickey E-5 (1940-?)1947 AE5 Misc AE5

from the straw of glutinous rice made sandals.

They raised hemp in their gardens, cut it, stripped, dried, and bleached the fibers, separated the strands, and from them made the two grades of thread — one for sewing and mending and one for weaving into cloth. They gathered and dried nutgalls and from them prepared a dye, by which they dyed white cloth bought in piece in the market an even, almost black blue. They made all the clothing for themselves and their families and their bedding. They wove the straw comforter, too. Girls and younger women made the embroidery on the overpiece, front apron, and turban scarf, and wove belts, while the older women made hemp thread and did the weaving of cloth for the back apron and bands for the baby pad. It was the older women who wove the straw comforter on a vertical loom.

Three types of loom were used. First there was that described in the making of the belt. Second, there was the vertical loom used for the weaving of straw comforters. This had two beams, one high and one near the floor, from which the warp ropes of twisted straw went back and forth. Two of the poles supporting the rafters served as uprights. The weft was similar to the warp, except that straw ends were left sticking out so that the result was smooth on one side and had a nap on the other. The weft was sent through by hand, in and out, over and under successive threads as in the weaving of a rug or carpet. The third was used for the weaving of hemp cloth and bands.

Set on the floor was a substantial frame of two by fours about eight feet long and three wide, with pieces to brace it along the sides and, a little lower down, across the ends, also one about two feet from one end. The upper pieces extended two feet beyond the frame at each end. Into this frame was set another, lighter one, going into the upper horizontal pieces at the back, but down into the bracing piece at the front. It had a horizontal brace about a foot above the main frame, across the front of this lighter frame.

In the back, just in front of the uprights of this second frame, a board was put across for the weaver to sit upon. At the front end the yarn beam rolled in slots in the frame and

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[916]

a, The *lu-sheng*. *b*, The *lu-sheng*, showing men dancing as they play the instrument. *c*. Old woman in ragged clothing. *d*, Two school boys before the shrine to the local deity at the south of the village. *e*, Woman winding bobbins from the ball in a tub of water, one of the priests is behind her. *f*, "Old Black" Miao, showing embroidery like that on the old woman's body at burial (see p. 56).

Mickey E-5 (1940-?) 1947 AES Misc AES

Vol. XXXII, No. 1, Figure 10

[14 cont.]

241 mountain terrain with poor soil, in which they can grow only corn, buckwheat and mixed grains. They also rear cattle, [231] horses, pigs, and principally sheep. At Wei-ning and Ta-ting, where the territory is highly mountainous, the climate is cold, and the population is thin; it is unfit for raising crops but best fit for grazing. In the southeast the Miao-I areas are comparatively better and suitable for rice cultivation. Besides [283] agriculture they are also engaged in simple handicraft industries, [286] such as home spinning and weaving. The commercial centers 443 of the Miao-I in all areas are the village fairs held during the day for the bartering of goods. The fairs are located like a network in some convenient spots in the cities, on a vacant lot, or on the slope of a hill. They are named after certain cyclic animals such as chicken, dog, cow and so on. At the time of the fair men and women who come from all places number from several hundred to several thousand. At the fair everyday articles of household use are displayed in rows of adjoining straw sheds. A fair is a scene of activity and gaiety. The villages in 778 which the Miao-I live are often endowed with rich resources, but 314 their belief in the earth as the dwelling place of the dragon spirit 316 forbids them to exploit its wealth, such as felling the trees for 784 timber and digging the mines for minerals. Hence their occupations are limited and their culture is backward.

6. Conclusion

000 Having learned from the foregoing the actual conditions of the Miao-I societies in Kweichow, we can realize their precarious situation. Today, enemy hoofs have ravaged half of the country, while the Miao-I areas have risen in importance with the din of guns in our war of resistance. We cannot afford any longer to allow the Miao-I people, who are owners of their lands, to muddle through life in their primitive way of living. It is hoped that the government administration and leaders of the society will begin to pay attention to the Miao-I communities,

[160 cont.]
415 The harvested crops are transported on horseback, but more
482 often on the backs of men...or women. For this purpose the "Méo"
[492] of both sexes have pack-baskets which they carry on their backs, fastened to their shoulders by two straps. (Photo 157, Plate 40; photo 107, Plate 39.) This method of carrying burdens applies
[854] also to the transport of small children, whom the "Méo" women place on their backs, enclosed in a sort of sack held at the shoulders by two suspenders. (Photos 103 and 419, Plate 39.) It is the same for the transport of water, which is done by means of large trunks of female bamboo, often fastened together in pairs, with the interior partitions punched through, except for the lowest one. (Photo 346, Plate 36.)

[161] Like the other groups, the "Méo" construct almost all
326 the objects they use. There are found among them blacksmiths who make the agricultural implements of iron (ploughs, harrows, bill-hooks, scythes), silversmiths for the jewelry in silver, copper, or iron.

Every "Méo" is more or less a basket maker, and in all of the
285 homes pack-baskets are made, of rattan or bamboo fiber, of which each member of the household possesses a specimen of a size corresponding to his strength.

[294] The clothing likewise is made at home. The hemp is harvested
248 in the bottoms of the cirques and the valleys, broken up and stripped with big wooden combs. It is then spun by hand by the women,
●283 then wrapped about a frame with horizontal arms, pivoted on top of a tripod (photo 128, Plate 43), and finally it is wound on bobbins and
286 woven by means of primitive looms, very much like the looms which one finds in remote corners of France. (The house in the foreground on the left in photo 347, Plate 41, shows a portion of one of these
294 looms.) The garments are frequently made in white, with the raw
[386] linen thus obtained. The dyeing of the materials in indigo, red, or green, moreover, is carried out by the processes already indicated for the other groups. We already have mentioned that the "Méo"
[531] employ likewise the process of designing in wax described in connection with the "Man-tien."

155: Abadie--244 G-5 (no date) 1924 AM1 Indochina
Miao AE5
Pl. 43

[172]

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135. "Méo" Village with Terraced Rice Fields.

293. Pha-Long (Country of the "Méo," "Nung," and "Pa-y").

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428. Hillsides Laid out in Irrigated Rice Fields by the "Méo" of Pakha.

128. "Méo" Method of Reeling off Hemp.

/260 cont./

166 484 If the path forks, the head carefully puts branches over the path, by means of which those following can see the direction in which they must continue.

[201] In general, if there is no compelling reason such as war, [361] epidemics, crop failure as a result of rice diseases, and the like, [731] a migration is never farther than a half of at most a full day's march from the old village.

/261/ During the migration one always tries to reach the desired goal by the shortest route. Winding paths are taken only if there are pack animals, and then only as many as are absolutely necessary in order to prevent a breakdown of the animals. Otherwise, it goes straight uphill and then continues along the crest line; upon reaching the end, it goes straight down again, across the valley and usually through a brook, and then again climbs up the next mountain ridge. -- This kind of migra- [171] tion differs fundamentally from that of the Thai peoples, who always, as far as is in any way possible, follow the brook beds in the valleys and, when that is no longer feasible, cross the mountain by the shortest route, in order to reach the brook bed again on the other side. The manner in which the Meau travel reminds one very much of that of the Lapps and makes European [481] ideas seem positively ridiculous. They walk very fast and rest [312] often. In no time a water pipe is carved out of bamboo and makes the rounds, or a stub pipe of wood is lighted (see the chapter "Food and Stimulants"). Water is drunk from every little brook that is reached. Nevertheless they rapidly push onward.

During the migration the intimate association with the natural surrounding is clearly evident. They are constantly look- [283] ing for useful objects. Whether it be lianas whose fibers will [285] later be twisted into ropes, or those that, cut into strips, will later serve as plaiting material, in no time they are lopped off, rolled up, and fastened to the packsaddle. A squirrel is killed with a well-aimed shot of the crossbow and stowed away in the [224] pack bag; perhaps even a muntjac is bagged. The latter rarely happens, however, for, although otherwise they stalk game as soundlessly as wildcats while hunting, on a migration it is as though all the evil spirits were let loose. The shouting, hooting,

/275 cont./

342 184 in turn rests on the ridge posts (Fig. 76. B). The layers of palm leaves prepared like shingles are tied very compactly to the roof truss, so that the roof is extremely durable and impermeable. Whereas I could find only this one kind of roof among the Meau in Thailand, Credner (2) reports on houses that are covered with

2. II, p. 169.

rice straw and shingles. Lajonquière (3), too, speaks of straw

3. II, p. 305.

and shingle roofs and such made of beaten bamboo. The latter, however, seems scarcely comprehensible to me, since this material is not at all pliable and therefore cannot be waterproof. This must have been merely a makeshift. The description by Abadie (4) is even stranger: "The roof truss is made of rough

4. Page 156.

wooden sticks and bears a double roof, which in general is covered with straw, rarely with tiles. The edge of the roof projects far beyond the wall in order to protect it better against rain."

[439] By double roof probably the storage loft is meant, and the tiles can only be purchased material, possibly from the Chinese.

342 The construction of the two entrance doors is shown in Figs. 72-74. It should be noted in this connection that the door, Fig. 73, of house No. 7 is made of wooden boards, swings in a depression in the threshold, and is placed at the main entrance, whereas Fig. 74 is on the /276/ /Figs. 72-74 appear here/ north side of the chief's house and is plaited out of split bamboo sticks.

[778] [789] [411] [283] [531] Above the main entrance door there always hangs one or several swords carved out of wood, which are supposed to prevent evil spirits from entering the house. They are tied fast with fiber cord and usually decorated with a simple black line-pattern (see the chapter, "Religion," Figs. 53 and 54).

39: Bernatzik--470 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Between pp. 346 and 347/

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868
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Ill. 64. Meau boys learn how to make a rope.

/390 cont./
389 iron pan slightly warmed over an open fire, allowed to dry, and the now firm mass is pounded to powder with the help of a wooden peg (Fig. 315).

411 Since there are only a few armorers among the Meau and
[324] the raw material for making guns must be obtained from the
[439] Chinese trader, this weapon is not as generally /391/ widespread by far as the crossbow (Ills. 79 and 93),[1] which the Meau are able to manage expertly.

The crossbow of the Meau is made very solidly out of hard wood and has the form shown in Fig. 317. It consists of a stock (a) with a guide groove (d) for the arrow, a bow of hardwood (b), and a recessed trigger (c) with a catch (e). The size of the crossbow varies and is regulated by the size and strength of the owner. The two most common kinds of trigger are represented by Figs. 316 and 318. The bowstring (f) con-
[283] sists of rattan fibers twisted together. The cross-section of the arrow shaft (Fig. 319) is round and measures about four millimeters. The feathering, folded strips of bamboo ten to twelve millimeters wide, is clamped into the split part of the shaft and secured by a tight lashing. /Figs. 316-320 appear here./

[224] /392/ The accuracy of such a crossbow is only half as great as that of the gun, as is its penetrating power. Since the crossbow arrows (Figs. 319 and 320) are strongly poisoned, however, and in the primeval forest shooting is done only at short range, large game, indeed, even pachyderms, are killed with this weapon by the Meau.

Certain tribes must have used powerful crossbows in war.
[175] The old Chinese literature, for instance, mentions crossbows which had to be cocked by three men. Poisoned arrows were shot with such crossbows (1). At that time mighty bows were

1. Eberhard, II, p. 259.

also still in use, which probably were superseded by the crossbow at a very early date.
1 [See cat 116, pp 576 + 643 - ANALYST]

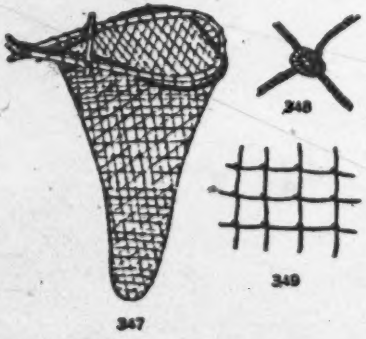
Miao AE5

/400 cont./

285 The mats of the Meau are plaited with rattan strips one to one and a half centimeters wide and always display the same plaiting pattern (Fig. 329). The type of plaiting is very tight and the edges are carefully finished, so /401/ that these mats show great durability. They are almost square and on the average 1.60X1.50 meters in size. They are used as an [513] [243] underlayer for sleeping and to spread the ears of rice on during the threshing, as well as for drying the threshed grain.

286 The Meau also produce nets, which are either knotted or crocheted, but not knitted (Figs. 347, 348, and 349). The [413] crochet needle is of wood and consists of a small hook with an attached handle about 20 centimeters long. It is called kŭń.

285 Abadie also mentions the skill of the Meau in the production of plaited work: "Every Meau is more or less a plaiter, [592] and the entire household makes carrying baskets of rattan fiber or bamboo. Every member of the family owns a piece in the size appropriate to his strength."

283 

Figs. 347-349. Handnet of the Meau for Fishing, about 1/20 nat. size. [227] [286] The knotted net is tied to a stick bent in the shape of a circle. Fig. 348, knots; Fig. 349, net meshes; 1/2 nat. size.

Furthermore the Meau make all the ropes, from the thinnest strings to thick ropes and hide ropes. To make thin strings three fibers of rattan or of the bast /Figs. 347-349 appear here/ of certain trees are twisted on the upper or lower leg (Ill. 64). 1 Greater degrees of strength are obtained by adding three fibers each time, so that a thicker

1 [See Cat 116, P470- ANALYST]

/401 cont./

283 string is produced from the thinner one. Heavy cord is obtained by twisting in rattan fibers by means of a wooden fork.
[237] The Meau twist strong ropes out of strips of skin, those of bearskin being regarded as the strongest.

/402/ In addition to the twisting process, braid-like ropes,
[492] bands and wide belts for the saddles of the pack animals are also plaited. For this purpose the Meau use three to twelve threads each time. This plaiting is done solely with the hands
[412] and without any tool; only in the making of straps are iron awls used for preliminary piercing.

286 The ancient Chinese literature (1) already mentions re-

1. North China Br., 1859, p. 264; Ch Hch'kfsch, Vol. II, Ch. 10, p. 38.

peatedly that the Meau are good spinners, weavers, and dyers. For the manufacture of the cloth for clothing, the Meau primarily use hemp, rarely cotton. They sow hemp (măń) in their
248 rice and poppy fields. Lajonquière (2) likewise mentions hemp

2. II, p. 311.

in Indochina and writes that the Meau there cultivate it at the same time as maize and harvest it six to seven months after the sowing. The fibers of banana leaves, on the other hand, were never used, according to my observations and findings. And
[114] since I could find nothing about this anywhere else, a mistake by Seidenfaden, who reported on it, must be assumed. Cotton is cultivated in special fields and is used in a fashion similar to that among the Akha (see pp. 441 f.).

The hemp seed is set out with the planting stick among the Meau in northern Thailand; the period of cultivation falls between the end of April and the beginning of May; the harvest is about three months later. The stalks are cut with the sickle, the leaves are removed, and then the stalks are placed in water
[283] so that they will rot. Afterward they are dried, and the woody

Miao AE5

/402 cont./

283 [248] parts are removed by breaking the stalks /Figs. 350-351 appear here/ and taking out the tough cellular tissue. By this means a coarse yellowish spinning material is obtained. Its fibers are twisted together with the fingers of the right hand (Fig. 351) and spun into long threads. At the same time, the fingers of the left hand hold a ring wound with bamboo, into which a small stick is jammed (Fig. 350). Through quick movements of the left hand, that is to say, of the ring, the spun thread is wound on the small stick.

[512] /403/ The women work with this spinning ring even when they are going somewhere, carrying the required spinning material in their aprons. For the further work, several of the spun threads are twisted together with the help of a special spinning apparatus (Ill. 90) and wound on large spindles. Next the yarn is boiled in water to which much potash was added, and then the thread is carefully rinsed in fresh water and unwound in order to test whether it holds together throughout. Now the yarn is wound up anew and boiled again in a lye of wood ashes, and the rinsing process and the testing are repeated, as is the winding up of the yarn again; to the water for the third boiling, however, no [237] /Figs. 352-353 appear here/ potash is added, but rather beeswax. After this third and last boiling process, the yarn is not rinsed any more, but only wrung out and placed on straw, which was spread out on boards beforehand, to dry. Here, during the drying, it is frequently moved back and forth, so that the wax is uniformly distributed in the yarn. The dried, waxed yarn is first wound on spools shaped like windmills,

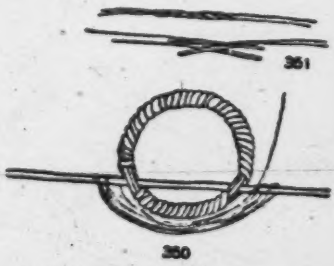


Fig. 350. Spinning Ring of the Meau, 1/3 nat. size.

Fig. 351. Sample of spinning.

1 [see cat 116, p 622 - ANALYST]

Miao AE5

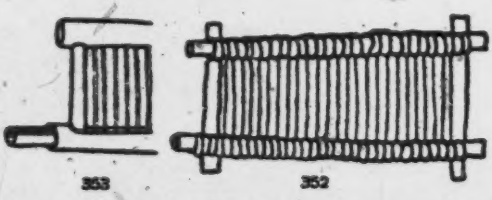
/403 cont./

283 which are called kǒulǐ, but then sticks about as thick as a finger are stuck in the ground in two rows one to two meters apart, and the yarn is now wound between them in skeins ready for weaving.

286 The yarn thus prepared is woven on horizontal looms (Ill. 88) into strips of material 37 centimeters wide (Ill. 89).

The weaver's comb of the loom has either a frame made of two wooden sticks between which the thin, flexible cross-strips of bamboo are held and tied fast (Fig. 352), or the frame consists of bamboo tubes with iron bands (Fig. 353), into which /404/ the cross-sticks are inserted. The threads are then drawn between these narrow cross-sticks.

Besides these looms, the Meau also use weaving boards to make narrower bands.



Figs. 352-353. Weaver's Combs of the Meau.

Fig. 352, of wood with bamboo cross-strips; Fig. 353, of bamboo with iron cross-strips.

Concerning this work, we also have some reports by Lajonquière (1), which in part are confirmed by Abadie:

1. II, p. 309.

[248] [283] [171] [184] "The common spinning material is hemp. It is harvested in the lowlands, wound on spools, and combed with coarse combs. The women spin it by hand... They weave their own cloth and dye it in the same manner as the Tho." Savina (2) describes

2. II, p. 211.

the procedures in Indochina somewhat differently: "When the

1 [see cat 116, p 621 - ANALYST]
2 [" " p 622 -]

AKha A04
Miao AE5

/421/

A 487 [361] [414] The paths in the territory of the Akha are wide and kept in good condition, as is shown by Ill. 31.[1] The difference lies in the fact that among the Akha the villages are very populous and their paths are therefore more frequented. Moreover, every village settlement of the Akha has a much greater labor force at its disposal than the villages of the Meau.

M 482 The primary means of communication among the Meau is porters who transport loads on their backs on carriers (see the chapter, "House Furnishings, Household and Kitchen Utensils," Figs. 178-180) or in baskets (see the chapter, "Handicrafts," Figs. 330, 333, and 336), which are carried, in the fashion of our rucksacks, without a forehead strap (Ill. 93).[2] Wherever M 492 the nature of the terrain permits, the Meau also use, as has already been discussed in the chapter, "Means of Subsistence," the section, "Animal Husbandry," small reddish-brown cattle or small horses as /Figs. 418-422 appear here/ /422/ pack animals, which for this are provided with a special packsaddle (Ill. 81)[3] which is the same for both breeds.

The packsaddle (Figs. 418 and 419) consists of a wooden frame (A), on which a board (B) is mounted. Under the board is fastened a straw-filled cushion (C), which lies on the crupper M of the animal. This packsaddle is fastened on by means of a [283] strong strap (D), about five centimeters wide and plaited out of fiber cords, around the body of the animal. In addition, a hide strap (Fig. 420, G) with iron buckles (H), which is fastened to the packsaddle, leads around the chest of the animal, and a cord with wooden balls strung on it (Fig. 421, E), which come under the tail of the animal, runs around its hind quarters.

M [231] [171] [285] In regions where it is possible to breed horses, the Meau also know how to ride. They use stirrups of iron, such as the Chinese use, but also homemade ones, which are plaited out of rattan (Fig. 422).

[1] [See cat. 116, p250- ANALYST]
[2] [" " " p643- "]
[3] [" " " p596- "]

39: Bernatzik--567 E-5 (1936-1937) 1947 AO1 Thailand
AKha A04
Miao AE5

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[184]

/422 cont./

On the other hand, carts, sedan chairs, and hammocks are unknown. Occasionally cattle are also used as riding animals, but these animals play a subordinate role. The conditions in Indochina are similar, according to a description by Abadie (1).

1. Page 160.

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Among the Akha, the use of domestic animals as pack animals is even less frequent than among the Meau. Goods are transported almost exclusively by porters who use carrying baskets with shoulder boards and forehead straps (see the chapter, "Handicrafts," Fig. 374).

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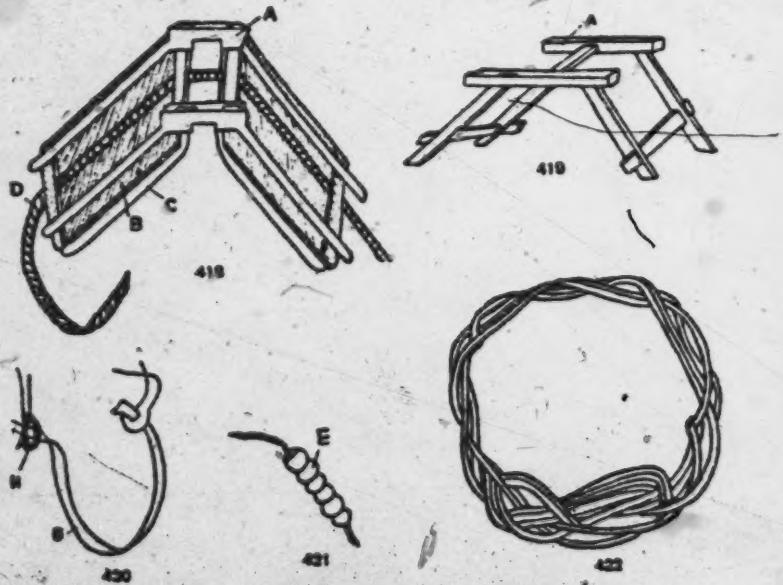
[283]



Figs. 418-422. Packsaddle of the Meau.

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[285]

Fig. 418. Packsaddle for cattle, 1/20 nat. size. Fig. 419. Wooden frame of the packsaddle, 1/20 nat. size. Fig. 420. Hide strap, 1/15 nat. size. Fig. 421. Tail strap, 1/16 nat. size. Fig. 422. Stirrup, 1/5 nat. size.

39: Bernatzik--622 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Between pp. 458 and 459/

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Ill. 89. The woman weaver is preparing the woof.

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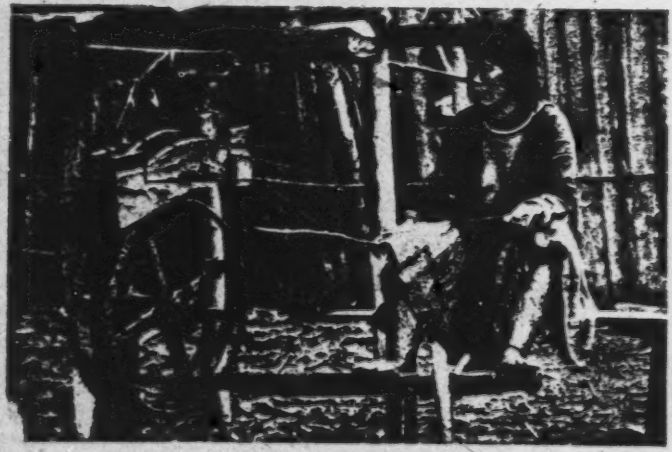

Ill. 90. With the help of this spinning machine the Meau woman is twisting four threads together.

/VI cont./

291 Ill. 61. The tying of the turban is an artistic affair. Because of the covered hair knot above the forehead, the turban towers high in front. The embroidered ends of the long blue turban cloth are visible on top. A black-and-white-checked cloth is wound over the blue one.

515 Ill. 62. Family idyll. The father delouses his daughter, and the wife simultaneously delouses her husband. As a result of the very limited cleanliness and deficient body care, the Meau are filthy. Many colonies of lice thrive in the best possible way in the long hair. The Meau develop a remarkable skill for catching them.

Ills. 63-69. Children at play and work.

854 [858] Ill. 63. Father with his two sons. The Meau are very fond of children. The fathers often especially like to devote themselves to the small children, without making any distinction between boys and girls, and carry them around with them, though the actual care of small children is women's work. [462]

283 868 Ill. 64. Making a rope. Rattan fibers are twisted with the palm of the hand on the bare lower leg. Boys eager to learn watch with interest. Demonstration and imitation are the basis of child education among the Meau.

857 Ill. 65. A favorite game of the Meau children is the modeling of animal and human figures out of clay. The figures are dried in the sun and serve as toys.

482 854 Ill. 66. Child carrying. By means of special carrying cloths, the children are fastened to the backs of their parents and are not put down even during field work, for it would be difficult to watch and protect them against large cats and birds of prey.

125 Ill. 67. Drawing test among the Meau. Children and adults of different ages and sex were instructed by me to draw with my pencil within a given time and uninfluenced by a third party whatever occurred to them. The results disclosed interesting insights into the development and artistic talent of the natives. It is to be noted how the nine-year-old girl, who is carrying a younger [854]

/VIII cont./

286 Ill. 88. Weaving the spun material made from hemp. Portable horizontal loom with treadle device. The warp is stretched with the help of a belt around the loins. The woman at the loom is just about to strike home the sword (cf. Ill. 89).

Ill. 89. The weaver is making preparations for the woof. The shuttle is carved out of wood. The inserted bobbin, around which the hemp thread is wound, is made of bamboo. The stick that separates the two layers of thread is made out of the same material.

283 Ill. 90. Spinning machine. With its help, four threads, which the woman doing the spinning holds in her left hand, are twisted together. By means of the little stick in her right hand, she prevents the threads from becoming tangled. She turns the flywheel with both feet.

Ills. 91-96. The harvest.

262 [244] Ill. 91. The ripe squash at the edge of the fields of mountain rice are gathered. The juicy, tart meat of the raw fruit is especially tasty in the great heat.

243 Ill. 92. The stalks of the mountain rice are cut individually, with the help of the small crescent-shaped harvesting knife, about 30 centimeters below the ear and then bundled. The straw is left standing in the fields and rots.

Ill. 93. Bringing in the harvest. Each member of the family loads himself with as many bundles of ears in carriers and baskets as he can carry. Then there is a walk for hours over the narrow mountain paths to the village. [484] The men carry in their hands the crossbows with arrows in place ready to shoot.

/IX/

252 256 Ill. 94. Peculiar mills of the Meau. The lower-millstone half is fixed, the upper part is eccentrically attached to a horizontal pole. When the latter is swing back and forth, the movable-millstone half turns. A hole is chiseled in the top of it, through which the grain is poured in. According to whether the wooden axle which connects